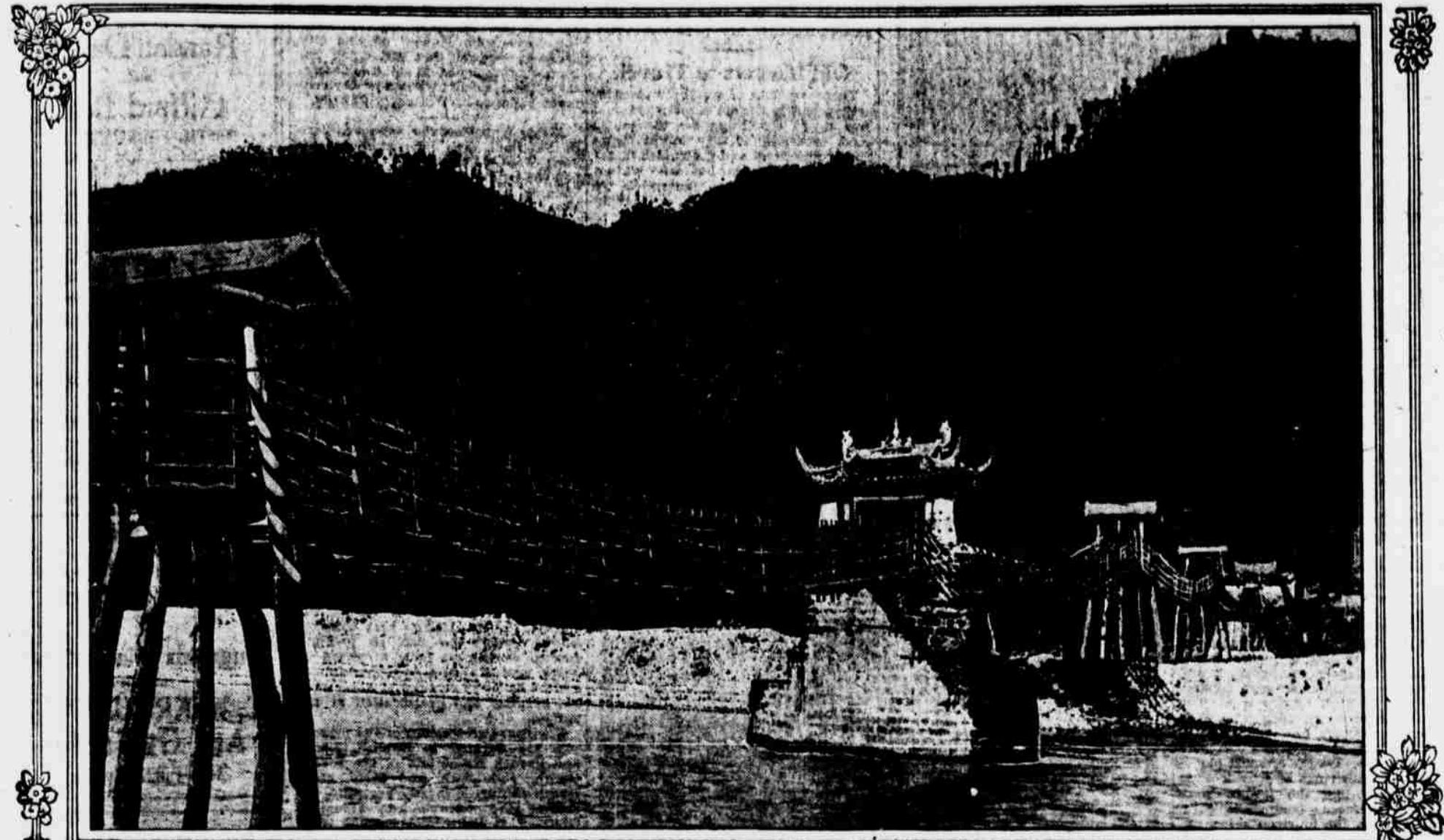


Men of Almost Every Known Race Hidden in West China

Forty Tribes in Sze-chun a Puzzle to Ethnologists and the First News of Their Existence Just Has Come to Civilization—Wars for Centuries Have Driven Peoples to Seek Refuge—Origin of Alaskan Totem Poles Traced to This Distant Spot—Even Hawaiians Are Found.



Oldest suspension bridge in the world, over the Min River, West China, civilization's link with the original human melting pot.

IN a region as far west of the Chinese coast as Colorado is west of New York, a region where snow-capped peaks tower a mile or more above the highest in the United States, live forty tribes of the oldest, least known and most puzzling peoples on the face of the earth.

On a map their territory, an irregular crescent 800 miles long and from 50 to 300 miles wide, curving through the province of Sze-chun, is a part of the Chinese Republic. But that is on the map. On the ground, they are independent, for widely as the tribes differ, they are agreed on one thing, that the Chinese shall not trespass. And the Chinese, although armed with the most modern rifles and machine guns, are content. Generations of fighting with these shattered remnants of unknown races have taught them to let well enough alone. Not only are there representatives of the white, brown and yellow races among them, but there are also, according to Dr. Joseph Beech, president of the West China Union University and one of the few white Europeans who have ever entered and returned from their borders, representatives of the race the Indians of North America sprang from.

Peopled American Continent.

Without qualification Dr. Beech, who has spent most of the past twenty years in China, asserts he believes that in West China the race which was to people America originated, or at least lived for centuries.

"I have seen people—men, women and children—in West China whom it would be absolutely impossible to distinguish from the Indians of the Western States if they were dressed alike," said Dr. Beech, telling of his adventures at the Board of Foreign Missions of the Methodist Episcopal Church at 150 Fifth avenue.

"I believe, too, that I stumbled across an explanation of the curious totem poles found along the western coast of North America. These totem poles, regarded merely as a peculiar form of idols, in my opinion originally had some practical utility. In the cliff houses of West China the stone dwellings are built tier on tier up the hillside like a flight of great steps. The second floor cannot be entered except through an opening in the ceiling of the first floor, and so on up to the top.

"Ladders do not exist even to-day in these dwellings. Instead, the trunk of a tree is used. Through the hole in the ceiling the top juts into the chamber above by a distance of three or four feet. Notches are cut in the trunk so that a crude perpendicular staircase is formed. The part above the floor is left to give the climber a grip for his hands as he reaches the topmost notch in his upward climb. The primitive stairs themselves afforded a means of escape from enemies. Hence they came to be regarded as something more important than mere poles or tree trunks. Gods of hideous appearance were carved on their tops. In West China many of these carved poles still remain.

Look God Leaders With Them.

"It seems, in view of what is known of the religious instincts of primitive people, that they would be most reluctant to leave behind them these god leaders. Certainly when they started on their great migration, as I believe they did, going north through China and Siberia to Bering Strait, they would carry with them the memory of these gods. As they wandered, somehow crossing the narrow strait between Siberia and Alaska, the need for the notches in the poles disappeared; there were no cliff houses to climb. Consequently the ornamental carving extended downward until the entire pole became a single Mal, without any other use."

Three white men with a Chinese guide, who knew some of the chiefs of the less fierce tribes, travelled northwestward from the city of Cheng-tu into the borderland of the

tribes' country and even penetrated beyond one of the fortresses, built like Norman castles and greatly resembling them in appearance, which block the valleys leading to the fertile plateaus and rich timberlands of the tribesmen. The trip was brief, only twenty-one days, but in that time Dr. Beech and his associates, Dr. H. L. Canright, a physician, and Norton N. Hayes, a Y. M. C. A. man, collected

material to ponder over for the rest of their lives. It was not intended at first to penetrate the country of the forty tribes, and consequently no one carried a camera. The river Min, which runs in a general northwesterly direction from west of Cheng-tu, is the eastern boundary of the tribes' country; the western boundary is Tibet; south is Parma.

The numbers of the various tribes are, of course, unknown, but the total is believed to be between four and eleven millions of people. Roughly, the tribes seem to be divided into ten major divisions. Among them are the Miao, the Sung-pan, the black Lolos, the white Lolos, and others whose names Dr. Beech could not get. The language generally used is allied to that of Tibet and Turkestan peoples, and the religion is a low grade Lamaism or Animism.

"History handed down by word of mouth by the Chinese of the southern provinces has it that the races now living in the mountainous regions, or one of these races, once spread all over southern China," Dr. Beech said. "So, too, says the tradition of Tibetans on the other side. The tribesmen, too, have this tradition and relate that they were driven back and back and finally into the mountains.

"It is interesting to speculate on how much truth there is in these traditions. We know that most of the races of Europe came out of the depth of central Asia. It may be supposed that each race, moving on, would leave behind some remnant of its people. The onward press of other peoples would compel those remaining, no matter how brave, to desert their broad territories and take refuge in the mountains. A little north of this region across the greatest conqueror the world has ever known, Genghis Khan. Thus in the Snowy Mountain chain, so called because its peaks are always white, were left remnants of many once great tribes, tribes which still preserve much of the civilization of their ancestors, but are now comparatively weak as the result of constant fighting and migration."

Perhaps the most interesting and most highly developed of the tribes are the Sung-Panese, living in the northern section of the region on the most fertile land. These, undoubtedly, are of the Aryan stock, from which sprang most of the European peoples. "They are as white as you, and look like you," the guide told Dr. Beech. "They never run away. They love to fight."

They are well above the European races in average stature, most of them being six feet or more, and they are stalwart and hardy. They dress in elaborate colors, red, yellow and blue being the favorites. They hold high plateaus, cultivate the soil and they hid them in overcoat pockets and under blouses to read surreptitiously during odd moments at larceny and to pass along to friends.

A library of Russian books furnished by the American Library Association received an enthusiastic reception. But within a few weeks the entire collection had vanished. The men coming to the hut had been so excited by the discovery of the precious books that they hid them in overcoat pockets and under blouses to read surreptitiously during odd moments at larceny and to pass along to friends.

They began to come again and again in every leisure moment. They told the welfare worker their big and little difficulties, about the allotment that hadn't reached the missus and the kids, the furlough that couldn't be obtained because the man couldn't make his officer understand, and all the things that were hard to explain to the folks who spoke only English. Ivan Vasilevitch, who had been in this country only three years, but had been separated from his only brother in Russia twenty years before, confided to the Jewish Welfare worker that he would give the world and all to see that long missing brother.

An investigation was started and it was finally discovered that the missing brother was in the army. Military authorities were consulted, a transfer obtained, and Ivan and his brother reunited.

There was Steve Prokul, who was in the guard house at Camp Sherman and about to go before a court-martial because he refused to learn to fight or even to wear a uniform. Steve had come to America to escape the tyranny of the Czar. He felt that a tremendous injustice had been done him in his new land. And besides, in the little group of laborers with whom he had worked there was a firebrand who preached day and night against America. Steve would not fight.

Poured Out His Grievances. They sent the welfare worker to him in the guard house. The boy—after all he was barely 23—was downcast but resolute. He welcomed the man who spoke Russian, welcomed him as only a man who has been shut up within himself for weeks can rejoice, and he poured out the tale of his grievances and his determination to the welfare worker. They sat and conversed for a long time and the welfare worker came again and again to talk the matter over with the rebellious soldier, until one day Steve admitted that he was ready to don the uniform and to give his life if need be for democracy.

If these Slavio strangers found loneliness in their normal daily life, the plight of those in the hospital was especially pitiable, for a Government, however conscientious, cannot in war time find spare moments in which to cheer and comfort all of its charges. In the hospital the Jewish Welfare worker was joyfully greeted. He

brought cigarettes, fruit and candy—and conversation.

Classes in geography and American history were given in Russian at the Jewish Welfare Board hut, and before all else a course was started to teach American language. At Camp Dix there were nearly 100 Russian pupils in this class, and a number almost as great attended a discussion group. The men gathered around war maps to study the military situation. They heard lectures on the duties of citizenship and American ideals. The latter were given at the request of the commanding officers of the camp. Indeed the interest of the officers in the men's work was pronounced from the start, so pronounced that a class in Russian was started at their request, to teach them the language of the men and to bring officers and privates closer together.

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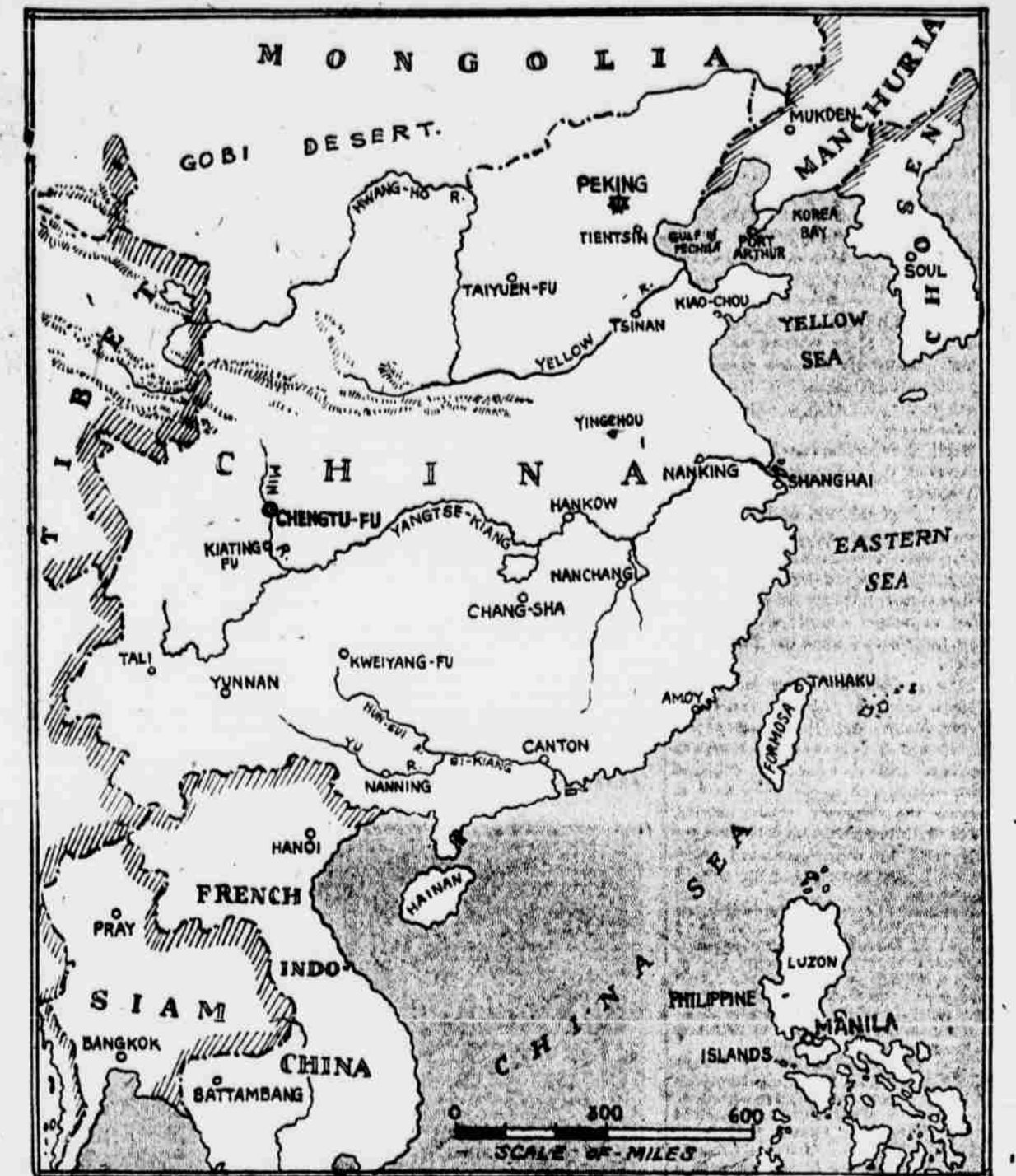
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Original melting pot of the human race. The territory between the Min River and Tibet, north of Tali and Yunnan to the Gobi Desert, is the home of white, brown and yellow men, and others like the North American Indian.

family and lives within the enclosure surrounded by the four towers, which are about 80 feet high. The stones of the towers are of the flat, easily split variety found on the mountain sides, and are held together by mortar.

On approaching a section of the tribes' country the European observed far off huge smokestacks of stone rising on the hillsides to a height of one hundred feet or more from the flat tops of the cliff houses. The scene resembled somewhat a distant view of an industrial town. The towers, whatever their use was in the past, are now used for smoking and drying meats, vegetables and fruits.

The gunpowder used by most of the tribes has been made for centuries in their mountain strongholds by a process which is still unknown to the Chinese, who are said to have been the originators of gunpowder.

On the road northwest of Cheng-tu Dr. Beech saw one tribe which appeared to be of the same race as the Cacho-Slovaks of Bohemia. They lived in villages built of massive stones ranged tier on tier along the hillsides. The women are very fond of ornaments, and most of them were loaded down with bracelets, rings and earrings chiefly of silver, with blue and red stones found in that section of the country.

Perhaps the Miao tribe is the most friendly of the forty. Two or three boys have attended the missionary schools; also some years ago Dr. Beech saw a Miao minister who wandered about among the Chinese singing, dancing and playing a long instrument which somewhat resembled a banjo. The tribe has suffered greatly in wars with the Chinese and the Lolos, but still remains independent and fairly powerful. Another tribe is distinctly of the brown race, its members resembling Hawaiians in appearance.

Most of the tribes are exceedingly fierce and despise the Chinese and all foreigners. A British naturalist named Bruce, who succeeded in penetrating a short distance into the country of the tribes some years ago, wandered away from his Chinese guides and found himself surrounded by tribesmen. He was compelled to surrender his rifle and was then immediately decapitated. His body was recovered after some fighting. Poison is known and used by the natives in ridding themselves of undesired guests. A missionary who accepted food from them very nearly died from its effects.

Their Moral Code Primitive.

The moral code is primitive. What we call chastity does not exist until marriage. The Black Lolos, a tribe located between two branches of the white Lolos near the southern border of Szechun, are worshippers of the black arts and followers of degraded forms of Lamaism and animism. No foreigner has ever penetrated their country.

"Undoubtedly the Chinese of the southern provinces are not the original inhabitants of the country," Dr. Beech said in discussing west and south China as a whole. "There are caves along the rivers which were inhabited by some primitive people before the Chinese and possibly before the tribesmen lived there. Traditions of these people may still be found among some of the Chinese."

"Two other races dwelling not in the tribe country but in the heart of the Chinese Republic are also most interesting. One race consists of Mohammedans brought across central Asia by the Mongols to fight against the Chinese. After the wars were over each fighter was given a horse, a Chinese wife, and a piece of land, and settled down southwest of Chengtu. Although they have intermarried with the Chinese, as the tribesmen have not, they still retain many Mohammedan customs and some of them are Mohammedans in appearance."

The other race, of which little is

known, is a tribe of Jews who came to China centuries ago, probably by a northern route, and settled in the western section of the province of Hunan. They now look like Chinese and speak the language, but many customs and traditions link them with

the Hebrew race. Dr. Martin, a noted missionary, discovered among them an ancient copy of the Hebrew Scriptures, which none of them could read but which they treasured. Why they came to China, and from what land they came, is unknown.

Higher Education Ready for Soldiers

Advantages Pointed Out in Special Government Bulletin Even if Little Time Be Given

WHAT the returning soldier can do at college the rest of this year, where he can get special training in engineering and agriculture as well as in other branches, how the soldiers will be admitted to the several courses and what the cost will be are told in Higher Education Circular No. 12, just issued by the Bureau of Education. The circular contains information received by telegram and letter late in December, 1918, in response to a special inquiry.

The circular points out that men qualified by previous study to take up or continue higher education do not need to have the advantages of going to college urged upon them. To the few who need such urging the circular makes the following statement:

"Army life has demonstrated more clearly even than it has been demonstrated before that the man who has received higher education, whether it be general or special, possesses an enormous advantage over his less well trained fellows in the race for leadership. A majority of the officers of the new army of the United States are college men, either former students or graduates. It was to be expected that the college-trained men, representing the general more prosperous classes, should furnish the largest number of candidates in the first officers' training camps.

"But this somewhat artificial selection is not what is referred to. The superior adaptability and fitness for leadership of college-trained men showed itself strikingly among the drafted men. A relatively large percentage of those selected for officers' training camps were men who had had higher education. There have been notable and numerous exceptions to this tendency, of course. Higher education cannot make a leader of a man who does not possess the proper qualities of mind and character. Lack of educational advantages, on the other hand, seldom keeps the born leader from reaching his true level. But it must have been clear to the observer that the mental training which comes from a college education."

"What has just been shown to be true in the army under extraordinary circumstances has long been apparent in civil life. There is abundant evidence of the superior chances for success which await the college-trained man.

"There are a few of the commonly cited facts: (a) Only about 1 per cent. of the population of the United States has had college or university training. Yet approximately two-thirds of the persons listed in Who's Who, which include men and women who have attained national distinction in any calling, are college trained; that is, two-thirds of the leaders in professions and business, so far as the editors of Who's

Who can discover them, are drawn from the higher educated 1 per cent. of the population.

"(b) Statistics based on data gathered from the experience of 100 business houses and covering a period of three or four years show that about 90 per cent. of the college men were successful in rising to large salaries and responsible positions, as compared with 25 per cent. of the non-college men.